

THE  
SHIELDS  
OF  
THE EARTH.

A  
SERMON PREACHED  
BEFORE THE REVEREND  
Judges, Sir RICHARD HUTTEN,  
and Sir GEORGE CROOKE, at  
the Assizes holden at *North-hampton*:  
*February 25. 1634.*

By EDWARD REYNOLDS, Rector of  
the Church of *Braunston* in *North-*  
*hampton* Shire.



LONDON,

(1) 50. 149  
Imprinted by *Felix Kyngston*, for *Robert Bostock*, and  
are to be sold at his shop in *Pauls Churchyard*  
at the signe of the *Kings-head*, 1636.

BEFORE THE REVENUE

judges, Sir Richard B. Hughes

By T. W. R. J. JORDAN



PSAL. 47. 9.

*The Shields of the Earth belong  
unto God: He is Greatly ex-  
alted.*

**T**He Psalm is a Psalm  
of shouting and tri-  
umph at the proclai-  
ming of a King. At  
which solemnitie the  
use of the people hath  
beene to clap their hands, to sound the  
trumpets, and with united acclamations  
to profess both their joy and their sub-  
jection. The Gentiles are here called  
upon unto this dutie and triumph of o-  
bedience, *vers. 1. 6.* and great reason for  
it, in two respects. 1. So great is the  
King, who is here proclaimed, as that he  
is able to make all his subjects, Kings.

1 Reg. 1. 39.  
2 Reg. 1. 12.

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too. He chooseth the excellencie of *Jacob* for their inheritance, *vers. 4.* And that was the Primogeniture and right of Government, *Gen. 49:3, 4. 10. 2.* So Great a King he is besides, as that he is able to subdue all the Princes of the earth to his obedience, and make them gather together, or resort unto him, which is a phrase expressing subjection, *Gen. 49. 10. Hos. 1. 11.*

But you will say, Is it then so strange a thing for one Prince to conquer another? No, the greatnesse of Christs Kingdome is this; That Princes doe voluntarily become his Subjects, not by might compelling them, but by his Spirit perswading them; Not by Armes, but by Arguments, not by Conquest, but by Conviction: The princes, the Voluntaries of the people are gathered together; that is, are become obedient to the God of *Abraham.*

But how come Princes to be so flexible to termes of subjection? How come they to be willing, nay, ambitious to stoop to another Scepter? How come the  
Gran-

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Grandies of the world to be caught by fishermen, and young Lions to be led by a little childe, as the Prophet speakes? The reason of that follows in my Text, *The Shields of the Earth belong to God*, and when he will be pleased to exalt himselfe, he can easily subdue and perswade them.

Isai. 11. 6.

Few there are of those whom I have looked into, who retaining the original word, *Shields*, doe not understand it in the same sense with the first word of the verse, *Princes*. Calvin, I confesse, and from him some others, though approving this exposition as consonant to the scope of the Text, doe yet understand it in *Abstracto*. *The Protection of the earth is of the Lord. Or, the Lord is the Shields*, that is, the manifold Protection of the earth. And so much doe I honour the judgement of that most learned Interpreter, that as he acknowledgeth the other exposition to be consonant to the Text, so I shall not altogether neglect his; but take both the Abstract and Concrete together, the *Protection*, and

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the *Protectors*, the *Office*, and the *Persons* protecting the Earth belong all to God.

But because I finde, 1. The learned Lexicographers in the Hebrew tongue, *Pagnin* and *Shindler*, both noting out this place in speciall, where Princes and Magistrates are called *Shields*. 2. The learned Expositors, *Bucer*, *Melancthon*, *Musculus*, *Illyricus*, *Tirinus*, *Maier*, with the Hebrew Doctors, *Aben Ezra* and *Kimchi* taking the word here to note *Princes*.

3. Because I finde the harmonie of the Scriptures, making way, and giving full allowance to this exposition, *Hos.* 4. 8. where Rulers are expressly called by the name of *Shields*; I shall, I hope, with cleere satisfaction to better judgements choose chiefly to insist on that sense, as being in all confessions very pertinent to the scope of the Text, and most suitable to the businesse of the Time.

Here then we have the *Rulers of the Earth* set forth by a double relation. The one upward, they are *Scuta Deo*, they belong to God: The other downward, they are *Scuta Terra*, the *Shields of the earth*; and

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and both these noting two things, their *Dignitie*, and their *Dutie*. They belong to God, it is *their honour* that he hath *Sealed* them; they belong to God, it is their *dutie* to be *subject* to him. They are the *Shields* of the earth, it is their *Honour* that they are *above others*; they are the *Shields* of the Earth, it is their *duty* to *protect others*. And surely great reason they should doe their *dutie*, when they have honour and dignity of their owne to incourage and to support them in it. But there is a further reason than that in the Text, namely the *Honour of God*: for when the Rulers of the people doe not only by the sacrednesse of their persons, but by the holinesse of their lives belong to God; when they are above the people, not in honor only, to overtop them, but in love and righteousness to protect them too, then, never more *vehementer exaltatur*, the God of Israel is highly exalted.

This then is the summe of the words. A *two-fold Dignitie*, a *two-fold Dutie*, and *Gods honour* the end and ground of all.

all. Of all which by Gods gracious assistance, with due respect to the time and your great businesse. And first of their relation *Upward*, They *belong to God*, their *office to God*, their *persons to God*.

1. Their *Office*, the Protection of the Earth belongs to God. The earth is the Lords, and the fulnesse thereof, and all the Princes in the world are but his Deputies and Vicegerents, He the Supreme and the maine Protector. It is not in man, *be that runneth*, nor *be that willeteth*, but *mercy comes from God*, Rom. 9. 16. It is not in the Church, *be that planteth*, or *be that watereth*, but *the increase comes from God*, 1 Cor. 3. 7. It is not in the battel, the horse or the rider, but *safetie comes from God*, Prov. 21. 31. It is not in the State, the wise man, nor the rich man, nor the mighty man, but *iudgement and kindnesse come from God*, Jer. 9. 23. In matters of judicature, Hee the Law-giver to rule the cause, Jam. 4. 12. He the Judge to heare it, Psal. 50. 6. Hee the pleader to argue it, Psal. 35. 1. Hee the witnesse to confirme it, Mal. 3. 5. Hee the King to determine and over-rule it, and all  
to

to the purposes of safetie and Protection. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, hee will save us, Isai. 33. 22. O Israel thou hast destroyed thy selfe, but in me is thy helpe, I will be thy King, Hos 13. 10.* It is the divels stile to be ~~advocate~~ an *Accuser*, it is Christs, to be ~~advocate~~ an *Advocate and Comforter*. It is the divels worke to be *Abaddon*, a Destroyer, it is Christs to be *Goel*, a Redeemer. When it comes to punishing and pulling downe, then he calls it *Opus alienum*, a worke strange unto him, *Jer. 28. 21.* He is not willing to afflict, it comes not from his heart, *Lam. 3. 33.* But when he is to build up, to protect, to shew mercy, to be a *Shield of the earth*, then he delighteth in that, *Mic. 7. 18.*

You see the Protection of the Earth belongs to God. 1. *By his Providence*, he supporteth it, the same vertue being required to conserve the world which was to create it. 2. *By his Ordinance*, hee setteth up and establisheth those Orders of Government which are to administer it: 3. *By his Assistance and benediction*,

he encourageth and prospereth the just and honourable endeavours of those that are dispensers of Peace and Iustice: Lastly, *By the powerfull restraint of his Law*, over the consciences of evill men; by the sweet influence of his Grace on the soules of good men, by planting an awfull reverence, towards Authoritie, in the mindes of all men, by his secret and wonderfull wisdom tempering and reducing the various events and contingencies in the world, to his owne mercifull ends of peace. By these and the like powerfull operations, are Churches and Common-wealths marvellously protected, amidst so many machinations of Satan, so many mutinous and turbulent affections of men, so many jealousies, and antipathies of States, so many principles of commotion and dissolution, as a piece of rich and beautiful Arrasse is curiously wrought out of the mixture of various and contrary colours. That every one which looketh on may say, Verily He must needs be a God which judgeth the Earth.

O Therefore let us all learne to rest upon this Protection, not to trust in our owne counsels, purses, policies, and machinations, *The Name of the Lord is the only strong Tower*, for persons or States to fly unto. Without this, walls of sea, and towers of munition, mines of India, and horses of Egypt, mountaines of brasse, and men of Iron would doe no service, afford no succour or helpe at all. All the defences of men, without God, are but a shadow. Their Defence, their shadow is departed from them. *Numb. 14.9. Thus their office belongs to God.*

Next, their persons, they belong to God too. His *owne* they are, and so he calls them. *Touch not mine Anointed, Psa. 105. 16.*

And his they are divers wayes. 1. By a singular and more speciall Proprietic. Other things belong so to God, as that men also under him, and by subordinate interest and indulgence from him, have a right over them too. The Earth is the Lords, and the fulnesse thereof, but he hath given it to the children of men.

*Psal. 24. 1.  
Psal. 115. 16.*

Plal. 150. 10.  
Gen. 1. 28.

*Tertul. Apolog.*  
cap. 36. 33. 34.

*Tertul. Apolog.*  
*Iren.* lib. 1. c. 24.  
*Aug. de Civ. Dei*  
lib. 4. cap. 32. &  
lib. 5. cap. 1. 21.  
*Rom.* 13. 1.  
*Dan.* 2. 37.

The beasts of the Forrest, and cattell on a thousand mountaines all his, but hee hath subjected them all to man. It is not so here. Princes doe so belong to God, as that he holdeth all the proprietie solely in himselfe, transferreth it not upon any other. *A Deo secundi, post Deum primi, soli Deo subjecti*, saith *Tertullian*. There is not a man betweene them and God, but he only that is man and God: Every soule must bee subject, therefore no soule is above them, *Rom.* 13. 1.

2 His by *Unction*, by the Royall character and sacred signature, wherewith he hath marked them for himselfe, by his owne *Dixi*, the Word of God which came unto them, as our Saviour speaks, *John* 10. 35. *Inde potestas unde & spiritus*, so *Tertullian*, and an *Ancienter* than hee, *Cujus jussu homines, eius iussu reges*. So *Irenaeus*, and an *Ancienter* than hee, the Powers that are, are of God. So Saint Paul: and yet further, The God of heaven hath given thee a kingdome, so *Daniel*. And if you will yet goe to the *Ancientest* of all, By me Kings resgne. So God himselfe,

*Prov.*

## The Shields of the Earth.

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*Prov.* 8. 16. *Cyrus* an Heathen King, *Saul* an evill King, *David* an holy King, all these were *Anointed Shields* (to use the phrase of the Prophet, *Isai.* 21. 5.) so they are all called, the first by the Prophet *Esay*, the other by *Samuel*, and the third by God himselfe.

*Rex erat, ergo a-*  
*lium prater De-*  
*um non timebat.*  
*Hieron. ad Ea-*  
*sa. b. de virg.*  
*Ambros. Apolog.*  
*David. cap. 10.*  
*Cassiod. in Psal.*  
*50.*  
*Iustin. Martyr.*  
*Quaest. 14.*

3 His by immediate Representation; this honour is given them *Dei regis b. & dei*  
*omnipot. b. xxi.* To bee Gods both by name and office: So they are called, The gods of the people, *Exod.* 22. 28. Their Throne Gods Throne, *1 Chron.* 29. 23. Their Scepter Gods Scepter, *Exo.* 4. 20. Their Iudgement Gods Judgement, *Deut.* 1. 17: Not only all from him, but all for him, and in his stead.

4 His by speciall care, and more particular protection and provision, *Touch not mine anointed.* Not *tactu cordis*, with so much as an evill thought, either of jealousie to suspect their actions, or of injury to wish hurt unto their persons. *Eccles.* 10. 20. Not *tactu oris*, with so much as a repining or calumniating tongue, to gnaw the names or honours of the

*Xenoph. Helleni-  
cor., lib. 11.*

*Marian. lib. 6.  
de Principe.  
Bellarm. lib. 3. de  
Pont. Rom. c. 7.*

*Nemo Principi  
leges scripsit.  
Plin. in Panegy.*

Rulers of the people, *Exod. 22. 28.* Much lesse with the fist of violence or the instruments of bloud. If one Anointed doe but touch the skirt of another, that touch of a garment will cause a blow upon his owne heart, *1 Sam. 24. 5.* 'Tis noted of the *Persians*, when they came into the presence of their Prince, they drew their hands into their sleeves, in token both of reverence and loyaltie: they would not have an hand stirring while Majestie was in presence. Cursed therefore for ever be *Mariana* his *Quacunque Arte*, and *Bellarmines Omni Ratione* (Termes as wide as Hell, or the grave, to comprehend any contrivance of mischief) whereby they touch to the quick, or rather to the death, both the persons, and power, the lives and Crownes of Gods Anointed.

5 His by *Domination* and *Soveraigne influence* over their persons, wils, counsels, designes, to order, to alter, to turne them all as rivers of water. It is not within the power, nor beeseeming the distance and dutie of inferiour men to bend

bend and draw down the minds of Princes unto their wils. But *the Kings heart is in Gods hand*, and hee can turne and fashion it as it pleaseth him, *Prov. 21. 1. Job 12. 24.* Therefore when *Nebemiab* was to petition the King, he first prayed to the God of heaven, who only was able to incline the heart of the King to favour him. *Nebem. 2. 4.* and so *Mordacas* and *Ester*, *Cap. 4. 16. 5. 2.* and *Jacob* for his sonnes, when they were to returne to *Joseph*, *Gen. 43. 14.*

Lastly, The Princes in the Text belong to God in a more sweet propriety then all the former, namely by Religion and subiection to the yoke of Christ. Because they gather themselves to the people of the God of Abraham, not only to be Rulers, so *Cyrus* was, but, which is a more heavenly priviledge than that, to be Members of the Church of God, to be nursing fathers to the household of Christ, to kisse the Sonne, and to bow to his Scepter. Wee call not those Kings happy, saith Saint *Austen*, who have raigned long and conquered enemies, *Sed qui potestatem*

*Isai. 49. 13.*  
*60. 11. 16.*

*Psal. 2. 10. 11.*

*Aug. de Civit.  
Dei, lib. 1. c. 24.*

*Ecclesie semem-  
brum esse magis  
quam in Terra  
regnare gaudet.  
Ibid. cap. 26.*

*Gerendarum re-  
rum felicitatem  
& facultatem  
Iustus suis Deus  
confert. Vide  
Pined. in Job  
1. 11. §. 7.*

*testatem suam divine Maiestatis famulam  
faciunt, Who make their power service-  
able to the Majestie of God. And hee  
tellet us of Theodosius, that godly Em-  
perour, That it was more joy to him  
to be a member of the Church, than a  
Monarch of the world. On which place  
wee finde noted the like example of  
Lewis the devout amongst the French  
Kings, who professed himselfe more ho-  
nour'd at the Font, where he had been  
baptized for a Christian, than in the  
Throne where hee was Anointed for a  
King.*

Thus now wee have brought their  
*first Dignity* and their *Dutie* together.  
For it is not the *Honour* only, but the *Of-  
fice of the Shields* to belong to God. You  
cannot well be *The Shields of the Earth*;  
except you learne of him who is the  
great Master of Protection. And sure-  
ly Religion is an excellent Schoole-ma-  
ster, to teach us our duties in our parti-  
cular callings. The Prophet tellet us,  
that the very Husbandman is taught of  
God how to sow and thresh, *Isai. 28. 26.*

*David,*

*David*, a great warriour, where learned he his skill? *Thou teachest mine hands to fight*, *Psal.* 18. 34. *Bezaleel*, an excellent work-man, whose apprentice was hee? *God hath filled him with wisdom and understanding*, *Exod.* 35. 21. *Salomon* an admirable shield for Government, who framed him? *I*, saith God; *have given thee an understanding heart*, *1 Reg.* 3. 12. Religion makes a man redeeme the Time, and Time, you know, is *Mater. artium*, the Mother of skill. And Religion makes a man goe to God; and God, you know, is *Pater luminum*, the Father of every good gift. Therefore the Scholer when hee prayeth studieth hard: The Tradesman when he prayeth thrives apace; the Judge when he prayeth executeth judgement, as the mower when he whetteth cutteth down the grasse. The learned have made the Observation to my hand. *Phineas* stood up, *Vaiephallel*, and he prayed, saith one Translation, and hee executed judgement, saith another. The Originall word beares both, to note that Religion

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doth

Bishop Andrews.  
Mr. Sanderson  
on that Text.

doth marvellously fit a man for workes of justice. If you aske me who was the best souldier in the armies of Israel against *Amalek*, certainly not he that lifted up his sword against the enemies of Israel, but *Moses* who lifted up his hands to the God of Israel. Bee pleased ever to remember this, it is *Scuta Deo*, that makes *Scuta Terra*, 'Tis Religion ever that holds up justice, 'tis from the Temple that the two pillars of a Common-wealth, strength and stabilitie doe proceed, 1 *Kings* 7. 21. Therefore *Plato* would have the Palaces of Princes joyned unto Temples: to note that Government and Religion, Prayer and justice, the Word and the Sword should never be severed. And marke it ever in the whole course of storie, *Ubi non est sanctitas, pietas, fides, instabile regnum est*. With Religion, the Arches of strength and steddinesse have beene ever endangered, and the people have beene shaken like a reed in the waters 1 *Reg.* 14. 15. Therefore, ever let the Anointed ones, *Zerubbabel* and *Joshua*, the Prince

*Lib. 6. de legib.*

*Senee, in Thyest.*  
*Laetant. de Ira.*  
*cap. 12.*  
*Arist. Polit. l. 7.*  
*Valer. Max. lib.*  
*1. cap. 1.*

*Hecobers Polity,*  
*lib. 3. §. 1.*

Prince and the Priest, the Magistrate and the Minister stand alwayes before the Lord, no where else can they receive instruction for the Government of State or Church, *Zach. 4. 14.*

And here againe the doctrine of the Iesuites deserves a brand. *Ut nihil scilicet Princeps de Religione statuat.* That matters of the Church and the worship of God should bee left onely to Saint Peters Apostolicall Successors, and that Princes should in no case have power, government, or jurisdiction Ecclesiasticall. *Bellarmino* undertakes it, *Quod non sit Ecclesiasticum Regimen penes Principes seculares.* Certainly the High Priests arrogated not so much in *Dauids* time, who did himselfe order the courses and attendance of the Levites, *1 Chron. 9.* nor yet in *Ezekiahs* time, who himselfe appointed the services of the Priests and Levites, and gave speciall order by Royall Edict for the celebration of the great Passover, and that too at an unusuall time, *2 Chron. 30.* and *31.* So *Jeboshaphat* and

*Mariden. cap. 10.*

*Bellarmin. de Lai-  
cu. li. 3. cap. 7.  
de Pontif. Rom.  
lib. 1. cap. 7.  
Aquam est re-  
ges Pontificum  
Imperio subesse,  
inquit Sixt. Se-  
nenf. Bibl. Lib. 5.  
Annos. 176.*

*Josiah* did not onely make special provision for the service of God, but gave the Priests and Levites their charge, as well as the judges and people, 2 *Chron.* 19. and 34. 35. Yea, long since Saint *Peters* time, it was a prerogative which *Constantine* reserved unto himselfe (who yet honoured his Bishops as much as ever Prince did) to purge the Church of Idolatrie, and establish the worship of God by his owne Imperiall Edicts: yea, himselfe to appoint judges in the cause of *Cecilian* Bishop of Africa, and to convent a whole Councell of Bishops to render an account of their proceeding against *Athanasius* unto him, as *Socrates* notes. So *Jovian* and *Theodosius* by their Royall Edicts restored the Orthodox and pure Religion which *Julian* and *Valens* had disgraced. Neither did *Theophilus*, Bishop of *Alexandria*, demolish the monuments of Idolatrie in his owne Church, till first hee had procured from the Emperour a speciall command so to doe. And this use of their power the godly Bishops

*Euseb. lib. 2. de  
vita Constantini  
cap. 44.*

*Optat. lib. 1.  
Euseb. lib. 10. c. 5.*

*Socrat. lib. 1.  
cap. 22.*

*Theodoret. lib. 5.  
cap. 10.*

*Niceph. lib. 12.  
cap. 25.*

Bishops of the Church did highly honour and commend them for. The Rule of Saint *Augustine* is generall, *In hoc Reges Deo serviunt in quantum Reges.* In this they shew themselves Kings, *Quatenus ipsum,* in commanding good things, and forbidding evill things, *Non solum quæ pertinent ad humanam societatem, verum etiam quæ ad divinam religionem.* Wee know there is Ecclesiasticall Power fixed to the calling and character of Ecclesiasticall persons. So the Church hath spirituall power to dispence holy things, and spirituall jurisdiction by vertue of the Keyes, to Censure, to binde, to keepe backe holy things from swine. But jurisdiction coercitive, or the power of the sword, which under externall, secular, and corporall penalties maketh provision for the defence of truth, worship of God, and purity of Religion: This belongeth only unto Princes (and that ind:pendently, and un subordinately to any higher power or person, save God) and to those to whom from Princes it

*August. contr.  
Crisost. Gram-  
mat. lib. 3. c. 51.*

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is communicated, and indulged.

Wee see *The Rulers of the earth belong unto God*. We the people should from thence learne our dutie of honour, reverence and loyaltie towards *The Shields of the Earth*. To honour them in our hearts, as those that are worth ten thousand of us, *2 Sam.* 18. 3. They were sonnes of *Belial* that despised *Saul*, *1 Sam.* 10. 27. To honour them in our <sup>a</sup> *Prayers*, for their persons, their lives, their crownes, their government, their victories, their posteritie, their salvation, *1 Tim.* 2. 1, 2. To honour them in our services, and with our substance, with cheerefull obedience, and with willing Tribute, *Rom.* 13. 7. *1 Pet.* 2. 13, 14, 15. Since without them one man would but be bread for another, wee should be as the fishes of the sea, the great would devour the small, *Hab.* 1. 13, 14. <sup>b</sup> It was the dignity and pra<sup>c</sup>tice of the ancient Christians thus to doe, as they who write their Apologies against the calumniation of Heathen adversaries doe still observe: whereby they did not onely discharge

<sup>a</sup> Cyprian. contr. Demetr. tract. 1. Tertulad. Scapulum, cap. 2. & Apolog. c. 30. 31. Dion. Alexandr. apud Euseb. b. 1. lib. 7. cap. 10. Aphraates apud Cassiodor. b. 1. Tripartit. lib. 8. cap. 4.

<sup>b</sup> Theophilus ad Autolici, lib. 1. Justin. Mart. Apolog. 2. pag. 64. Edit. Paris. 1615. & p. 101. Tertul. Apolog. cap. 37-34. Tatian. orat. contr. Graecos, pag. 144.

discharge the conscience of loyall and dutifull subjects to their soveraigne, but also of wise and wary Christians towards their profession, thereby putting to silence the ignorance of foolish men, who, either unable, or unwilling, to distinguish between the errors of Christians and their Religion, would have undoubtredly laid the envie of such disobedience, not upon the weaknesse of the men, but upon the doctrine which they obeyed: as the Apostles, Saint Peter and Paul, doe both observe, 1 Tim. 6. 1. 2 Cor. 6. 3. 1 Pet. 2. 15. From which prejudice, Christ hath beene so carefull to fence and mound the doctrine of Christian Religion, as that in the case of personall libertie, and most naturall and just exemption (where the offence upon his not paying the c Tribute of the halfe

c De illa enim  
similibus, en-  
tione locum huius  
intelligunt vi-  
ri docti. Baron.  
Annot. Anno. 33.  
S. 20. 32. Ca  
sambor. Exercit.  
An. 33. num. 31.  
Marquardus Fre-  
dericus apud Sim-  
telum observat.

in Matth. cap. 60. Camero Tractat. de Didrachmis. Tom. 2. pag. 260. Sebinder. Lexic.  
in vocab. 172. quamvis non iure ipsam, Judea iam subverso, a Romanis statim in Tribu-  
tum annuum mutata erat: non enim in interce- sum fuit a Romanis hoc Tributum nisi post  
de letam in bem a Tito. teste Josepho de Bello Judaico, lib. 7. cap. 26. Villupandus in Ezek.  
viii. 2. lib. 2. de Ponderibus & mensuris, cap. 31. Lucas Brugens. in Matth. 17. 24. qu-  
bus ex veteribus suffragatur Hilarius. Quisquid autem de Tributi genere statuitur (al-  
ter enim, viz. de censu civilium locum hunc explicat de liff. noster Montacutius in Antidic-  
trib. ad Ana. 33. pag. 317. 318.) pater Christum, quamvis personali & hereditario di-  
gnitate, Heb. 1. 2. Immunem (docente Augustino qu. st. Evangelicorum, lib. 1. quest. 23.)  
voluisse tamen in Doctrina prejudicium sui sui & libertatem afferre.

shekel

*The Shields of the Earth.*

Shekel unto the Sanctuary would have beene *scandalum acceptum*, and not *datum*,) hee yet chose rather to doe that whereunto hee was not bound, than by standing upon the dignitie and libertie of his person (being the Sonne of God) to draw any envie and calumnie upon the doctrine hee taught: notwithstanding such envie and imputation would have risen from a scandall unduly taken, without any just reason or occasion given by him, *Matth. 17. 24. 27.*

And you the Reverend Judges and Magistrates, who are the *Shields* which our *Salomon* hath made, and the Lions about his Throne, since you all belong to God, above all judge for God. Your Commission is from him, your power for him, your support by him, your account unto him. The bench you sit on is *his Tribunall*, the sentence you pronounce is his Iudgement, the Master you serve, is *His Anointed*, the Land you protect is *Immanuel's Land*. He is with you to observe your proceeding, to secure your persons, to back his Ordinance

nance with his owne power, to be *Scutum* *scutum*, a shield of Protection to the *Shields of the earth*. Since then you have so high a Commission, so impartial a Master, so strict a charge, so great a trust, so strong a fence, so severe a reckoning, so sure a Reward : Above all things let the Causes of God, to whom you belong, bee dearest in your eyes. Those that most neerely concerne the honour, safetie, and service of his Anointed, the succour and dignitie of his Church, the puritie and support of his worship, the frequenting of his Temple, the punishing of his enemies, the encouraging of his Ministers. As God shall have the glory, and his Church the benefit, so your consciences shall have the comfort, your soules the reward, and your names the honour of thus Belonging unto God. And so much of their *first Relation*, their Relation *Upward*, they are *Scuta Deo*, they belong to God.

Next, they are *Scuta Terra* too, The Shields and protectours of the Earth. I

D

shall

shall not need tell you that it notes their Dignitie above others; No Militarie instrument more honourable than a shield. When Salomon would set forth the glory and magnificence of his Kingdome, this the way, two hundred Targets, and three hundred Shields of beaten gold, *1 Kings 10. 16, 17*. Power indeed it is to be able to Hurt, but above all, Protection and mercy are the works of Honour. And therefore Princes commit their power of punishing, and workes of Justice to their Instruments, and Ministers, but workes of clemencie and power of pardoning, as a more sacred impresse, and more immediate Character of royaltie, they reserve to themselves. God himselfe, who is glorious in all his Attributes, yet singeth out his Goodnesse and Protection to shew himselfe glorious by. For Justice and Power make Majestie terrible; but Goodnesse and mercie make it Amiable too. *I beseech thee (saith Moses) shew me thy Glory: the answer, I will make all my Goodnesse to passe before thee. Who is a*  
 God

God like unto thee? Who so glorious, that pardoneth iniquitie, and passeth by transgression, Mic. 7. 18. Great Dignitie then it is to bee Shields of the Earth. It is so to God, and therefore so to Man too.

But it is safer for mortall men to heare of their Dutie, than of their Honour. Let us chiefly therefore consider it in that sense. Not your Honour onely, but your Office too it is to bee the Shields of the Earth. *Non tantum potestas Iudici concessa, sed fides*, saith the Orator. Iudges have not onely Honour and Power, but a Trust reposed in them for dispensation of a Dutie, and that so great a Dutie, as that even offices of Religion doe but stinke without it. *I will not smell in your solemn Assemblies, except Judgement runne downe as waters*, Amos 5. 21. 24. To doe Iustice and Iudgement, is more acceptable to God than Sacrifice, Prov. 21. 3. When you make many prayers, I will not heare: Goe, seeke Judgement, relieve the oppressed, be Shields of the Earth, and then

Cicero pro Cluentio.

come and reason with mee, or pray unto mee, *Isai. 1. 15.* What makest thou on thy face *Joshua* before the Arke, get thee up, and take away the accursed thing, or I will bee with you no more, *Josh 7. 10.* A great dutie then sure it is to be Shields of the Earth, for the which God himselfe is contented, in some cases, to have his sacrifices intermitted.

*Shields* then you must bee. And indeed most of the Titles of Magistrates in the Scripture runne into this. They are called The <sup>a</sup> *Armes* of the people, to beare them up, and to <sup>b</sup> *Leade* them, *Job 22. 8.* <sup>c</sup> *Binders*, *Healers*, *Chirurgians* to cure their wounds and breaches, *Isai. 3. 7.* <sup>d</sup> *Foundations of the Earth*, *Psal. 82. 6.* to support it from Ruine and sinking, (Hence the Hebrewes derive their word for *Lord*, and the Greekes their word for *King*, from rootes which signifie a foundation.) <sup>e</sup> *Coverings*, *Ezek. 28. 16.* The word (as the learned have observed) signifies <sup>f</sup> that Engine under which Souldiers were wont to be protected in, in assaulting

<sup>a</sup> *Ezek. 31. 17.*

*Ier. 48. 25.*

<sup>b</sup> *Psal. 77. 10.*

<sup>c</sup> *Job 34. 17.*

<sup>d</sup> *Prov. 10. 15.*

*יְרֵמָה אֶבְרָהָם*

*Baridit quasi*

*Edm. 6. 12. 13.*

*וְיָסֵד יְהוָה אֶת-*

*עַמּוּלָּה.*

*Elymolog. magis.*

*& Rupert. in*

*cap. 8. Mic.*

<sup>e</sup> *Nahum 2. 5.*

<sup>f</sup> *Virg. de Re*

*Militari, lib. 4.*

*cap. 15.*

ting the walles of an Enemie, against the stones and dartes which were cast downe upon them. So *Hezekiab*, as a Type of CHRIST, is called *Latibulum*, an Hiding place, *Isai.* 32. 2. They are called *8 Vesses*, the Barres of an house, to preserve it from breaking open, as the learned have observed on *Hosea* 11. 6. The <sup>b</sup> *Coignes* or *Corners* of a State, which is the strength and stay of a building, *Isai.* 19. 13. *Nails* on which vessels were hanged for safetie, *Isai.* 22. 24. In one word, They are called <sup>i</sup> *Passours*, to feede the people, <sup>k</sup> *Angels* of GOD, which you know are all for <sup>l</sup> Protection, <sup>m</sup> *Fathers*, which is a <sup>n</sup> name of Pietie, as well as of Power. So all your Titles bend to this, That you should bee *Scuta Terræ*, The Shields and Protectours of the Earth.

A Shield is a kinde of partition wall betweene a man and something which would hurt him. And in two cases chiefly it concernes you. 1. To be Shields *Inter Reum & Terram*, be-

<sup>g</sup> Paraphrasi.  
Chaldeus.  
Schilder.  
Tarnovius.

<sup>h</sup> Judg. 10. 2.  
Jer. 51. 26.  
Pineda in Job  
33. 6. 9. 8.

<sup>i</sup> *Isai.* 44. 23.

<sup>k</sup> 2 Sam. 14. 15.

<sup>l</sup> *PL.* 97. 11, 12.  
*Hebr.* 1. 14.  
<sup>n</sup> Job 29. 15.

<sup>n</sup> *Nomni pietas  
& potestas.*  
*Tertul. in Orat.  
dominic. cap. 2.*  
*no: as potestatem  
salutarem  
& temperatissimam.*  
*Sæc. de  
Clem. 1. 1. cap. 14.*

tweene Injury and the Land. 2. To bee Shields *inter Deum & Terram*, betweene Iudgements and the Land.

And here since *The Earth is the LORDS*, leave not him out in your Protection: See that the *LORD* of the Soile suffer no injury from his *Tenants or Cottiers*: Surely *GOD* hath many Things amongst us which must not be violated. His Temple, Oratories, and Oracles, his Word, Worship and Sacraments. How many are there which rob him of their attendance, how many *Goliaths*, which defie the armies and congregations of this our Israel? *His Name*, a dreadfull and glorious Name. How many are there which rob him of their Reverence, How many *Rabshakees*, which shoote out blasphemies against heaven, and teare in pieces this holy Name with oathes and execrations? *His Day*, consecrated for his more solemne and peculiar Service; How many are there which rob him of their due offices in his Church upon it. How many presumptuous Repiners

Repiners (are there; who say of G O D S  
worship (whose service is perfect free-  
dome) behold what a wearinesse it is?  
*Malach. 1. 13.* who forsake the assem-  
blies of the Saints to gather stickes?  
*Numb. 15. 32.* and had rather be selling  
of corne, than serving of God? *Amos*  
*8. 5.* His Portion, to incourage the Le-  
vites in the Law of the L O R D, *2 Chro.*  
*31. 4.* How many are there which rob  
him of his Dues, *Malach. 3. 8.* How ma-  
ny Zebabs and Zalmunnabs are there,  
who say, let us take to our selves the  
Houses of G O D in possession, *Psalms.*  
*83. 12.* *Falsa imitantur, nec exitum per-*  
*horrescunt.* His <sup>a</sup> Ambassadors <sup>b</sup> whose  
feet are beautifull with the tidings of  
peace, who are sent in C H R I S T S  
stead, as <sup>c</sup> Angels, <sup>d</sup> nay, as Saviours  
to the Church, as <sup>e</sup> friends of the Bride-  
groome, <sup>f</sup> and the Glory of CHRIST.  
How many are there, who in them  
robbe G O D of his Honour? How  
many Hanims are there that shave and  
Curtaill them even unto shame? Who  
make more use of a wicked Proverbe,  
than

<sup>a</sup> 1 Cor. 5. 20.  
<sup>b</sup> Rom. 10. 15.

<sup>c</sup> Reuel. 1. 20.  
<sup>d</sup> Obad. v. 21.  
<sup>e</sup> 1 Tim. 4. 6.  
<sup>f</sup> Jam. 5. 20.  
<sup>g</sup> Joh. 3. 29.  
<sup>h</sup> 1 Cor. 8. 23.

## The Shields of the Earth.

than of all their Ten Commandements, to be sure to Pinch G O D on the Churches side? How many, who will not be taught by G O D Himselfe not to forsake the Levite all their dayes? *Dent.* 12. 19. Nor by *Hezekiah*, a godly King, to speake comfortably unto them? *2 Chron.* 30. 22. His Church, the beautie of Holinesse, and praise of the whole Earth. How many are there who therein robbe him of *their communion and obedience, of his truth and worship?* How many *Tobiabs* and *Sanballats*, who maligne the peace and prosperitie of Sion? In one word, His servants, and Jewels, as hee calls them, *Malach.* 3. 17. How many are there, who in them rob him of their Love? How many swine and drunkards that trample on these pearles, and make songs upon them? *Psalms.* 69. 12. *Job* 30. 8, 9. In these cases you that are the Shieldes of the Earth, must rise up to helpe the L O R D: Either as *Phineas*, by lifting up the sword to punish, or as *Moses*, by lifting up the hand to pray. There is a double

double curse, and a bitter one too, against those which did not. Curse yee *Merox*, and againe Curse, and doe it bitterly, for hee went not forth to helpe the LORD, *Judges 5:23*. Thus then in the first place you are *Scuta inter sacrilegos & Dominum Terræ*, betweene Sacriledge and the LORD of the Earth.

Secondly, you are *Scuta inter Rem & Terram*, betweene Injury and Innocence, to protect the oppressed, and to punish the offender. Such a Shield *Job* was, An eye to the blinde, a foot to the lame, a father to the poore, whose cause hee diligently searched out, when haply the poore man had more sense to feele the wrong he suffered, than skill to open it, *Job. 29. 15*. Such a Shield was *Constantine* the Great: Witnesse that golden Edict of his, worthy to be inscribed upon all the Shieldes of the Earth. If any of my friends, Courtiers, or servants have wroged any man, let him without feare come unto me, my selfe, let him

*Briffon. de for-  
mula, lib. 3.  
Baron. Annal.  
An. 325. 5. 103.*

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make

make his plaint, and produce his proofes, I will not onely right him, but reward him too. It was one of the miseries which *Salomon* observed under the Sunne, that such as were oppressed had none to comfort them, *Ecclesiastes* 4. 1. Here then you shall have much use of your Shield.

First, *Inter Innocentem & Accusorem*, Betweene Innocence and the Accuser, who many times out of malice, or obsequiousnesse, or a desire to squeeze money out of simple mens purses, or some other purse end, doth not informe, but sycophantize and calumniate: Either forging crimes where there is no ground at all, as in the case of *Naboth* and *Mephibosheth*, *1 Kings* 21. 13. *2 Sam.* 16. 3, 4. Or by cunning representing Innocent actions under the shape of crimes, as in the case of *Dauids* messengers to *Hannun*, *2 Sam.* 10. 3. It were well these men, or rather these Wolves, would remember whose stile it is to be the Accuser of the Brethren, *Revel.* 12. 10. That they may  
speedily

speedily make use of Saint John Baptists refuge from the wrath to come. Doe violence to no man, neither accuse any falsely, Luke 3. 14.

Secondly, *Inter Innocentem & Testem*, Betweene innocence and the witnesse: Who haply may sometimes out of ill will, feare, or some base end, either forge a Testimonie, as *Gashmu*, *Nebem.* 6. 6, 7. or at least stretch, and tenter a truth beyond measure, to doe mischief with it, as *Doeg*, *Psalms.* 52. 3, 4. It were well these men would remember too, that a witnesse should be *Clypeus*, not *Malleus*, a Shield, not a Maule or Hammer, *Prov.* 25. 18.

Thindly, *Inter Innocentem & Advocatum*. Betweene Innocence and Counsell sometimes, who haply *Per verborum aucupia & tendiculas*, as *Tully* speakes, by cunning construction either of Lawes or actions, may unawares protect Injury, and wrong Innocence. I hope they too will take Gods charge, not to speake in a cause to wrest Judgement, *Exod.* 23. 2. But rather

# The Shields of the Earth.

ther resolve with Saint Paul, *I can doe nothing against the truth*, 2 Cor. 13. 8. Remembring that Pleading should bee to binde and heale; not to wound or destroy, *Jerem. 30. 13.* It is anoble Dutie to bee a Shield of the Earth, but a very ill office it is to bee *Strenum prædatorum*, as the old Glossarie hath it.

Fourthly, *Inter Innocentem et Iudices facti*, Betweene Innocence and the iurie: for many times a Tame iurie (as one speaks) by the craft of one cunning fellow in the company, who hapely comes possessed with prejudice to the cause, or ill will to the person; may swallow any thing, and give in a Verdict to the oppression of Innocence. It were well they would learne too; not to goe like sheepe one after another, (*quâ itur, non quâ eundum*;) but to bee led by the sacrednesse of their oath; and the light of their evidence; not blindly to suffer their consciences to bee over-ruled by another mans prejudice.

Lastly,

Lastly, *Inter Innocentem & ministros.*  
 Betweene Innocence and the Officers  
 and servants of the Court. By whose  
 Arts it may sometimes happen, as he  
 said, *Ut tu victrix provincia plores,* That  
 a mans reliefe shall be as heaue as the  
 Injurie it removes. I have heard of a  
 Great *Diana*, called Expedition, by  
 which there is brought no small gaine  
 to the Crafts-men. It was a good  
 speech of an euill Emperour, That by  
 bad servants *Cautus & optimus vende-*  
*retur Imperator,* The most wary and  
 best Emperour might bee sold. It were  
 well these too would Remember, un-  
 der what termes they must receiue  
 their saluation. *Well adna good and faith-*  
*full servant.* If euill, if slothfull, take  
 heed of what followes. It is no *Dare* a-  
 ny longer then, it is *quasi* all. Take  
 away his Talent, and that sounds al-  
 most as terribly to some men, as Take  
 away his soule. Thus you are *Scuta*  
*inter Reum & Terram,* betweene, GUILT  
 and the Land. *quod est in medio*  
 Next, you must bee *Scuta inter De-*

*Diocletianus a-*  
*pud Populum*  
*in Atrianis,*

*Nchem. 5. 15.*  
*Prov. 19. 10.*  
 19. 11.

um & Terram too ; betweene Iudgements and the Land; To stand in the gappe, and to remove those calamities which publike sinnes doe deserve and provoke. Such a Shield *David* was, In a publike famine for the crueltie of *Saul* against the Gibeonites, first hee went to GOD, and then hee executed judgement, and so the famine ceased, 2 *Sam.* 21. Such a Shield was *Joshua*, in a common flight of Israel before the Enemy, first hee goes to the Arke, and then to the Sword, and so Israel prevailes againe, *Jos.* 7. Such a Shield was *Moses*, when GODS wrath waxed hot against Israel for the golden Calfe, first hee went to GOD to pray for the people, then *Levi* to the sword to prune them, and by that meanes the breach was stopped, and the judgement prevented, *Exod.* 32. 14. But when it came once to this, There is Robbery, and oppression, and dishonest gaine; and I sought out a man to stand in the gap, and make up these breaches, and there was not one, *Ezek.* 22: 30.

When

When to this Once, Runne to and fro  
thorow Hierusalem, finde mee out a  
man that executeth judgement, and no  
answer returned but this: The poore  
are foolish and cannot, the Great proud  
and will not; when thus bones out of  
joynt, and no binders to set them,  
publike provocations, and none to pre-  
vent them, then G O D S mercie was,  
as it were, at a stand, *Quomodo propitius  
esse potero?* How shall I pardon thee  
for this? *Jerem. 5. 7.* Now therefore,  
that the flood-gates of G O D S judge-  
ments have beene so long time open  
in the world, and the Countries of  
our neighbours made drunke with the  
bloud of its inhabitants, you that are  
*Shields of the Earth*, by your zeale, pie-  
tie, and execution of Iudgement stand  
up betweene G O D and this people  
(whose mightie finnes have clamoured  
as loud for a scourge as any) that  
G O D may bee pleased still to delight  
in us.

And there is a Great emphasis in  
the word *Terra*, *Shields of the Earth.*

Your

Your protection must be generall, your care and benignitie universall, every member of the Land, must finde shelter under your shade. You must bee like the Sunne, whose beames shine with as sweet a benignitie on a garden of Cucumbers, as on the Forrest of Libanon. Your justice must extend it selfe like *Salomons* wisdom, from the Cedar to the Hyssop. You shall heare the small as well as the great, and not bee afraid of the face of man, *Deut. 1. 17.* *Ap. 1. 17.* is the Apostles rule in Ecclesiasticall, and it reacheth to all Iurisdctions: observe these things without prejudice, or preferring one before another, *1 Tim. 5. 21.* Lawes should not bee either like nets, to let out little fishes, and to catch great ones: nor yet like Cobwebs, to bee broken by greater offenders, and to catch flies. Therefore, as Magistrates are here called *Scuta Terra*, so the Law is with us called *Lex Terra*, to note the universall benignitie thereof, and the equall interest which each person is to have

have therein. To weigh one mans cause by the Rule of Law, anothers by the Rule of favour, prejudice or partiall affection, is like divers weights and measures, which the LORD abhorres. This is not to bee *Scutum*, but *Galea*, a Helmet, onely to protect the heads of the people. I speake not as an accuser, GOD forbid, wee heartily blesse GOD for the integritie of you our Reverend Judges. But as Saint *Peter* speakes, Though you know these things, yet I put you in remembrance; so, though you doe these things, yet I put you in remembrance too, *Ut quod facitis, faciatis*; or rather as Saint *Paul*, to the *Theſſalonians*, *That you would abound more and more.*

And indeed give mee leave to bee your *Remembrancer*. Very great Princes have had theirs. *Philip* of Macedonia, a Page with a *memento* for him. The Kings of Persia, a standing Officer with a *memento* for them. *'Ανδρ' 2' Νε- ολιμ' φερων' 2' αγγελων' αυτων.* And *Νικητω' 2' μαχων' τ' 2' Αθλων' αυτων.* Nay, GOD himselfe bids us put him in Re-

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*membrance,*

*Aug. de civit.  
Dei, l. 19. c. 21.*

*Tertul. Apolog.  
cap. 14.*

*Herodot. lib. 9.*

membrance, *Iſai. 43. 26.* There are, that are called *The Lords Remembrancers*, *Iſai. 62. 6.*

*You are Shieldes.* Remember: First, A Shield is a mercifull weapon, none more: Weapons are diſtinguiſhed into *Arma ad Tegendum*, and *Arma ad nocendum*. You are of the firſt ſort, and that not *Galea*, onely for the Head, nor *Lorica*, onely for the breaſt. But a *Shield*, which being a moveable weapon, carries protection up and downe to the whole bodie. Your Power is like that of the Church for Edification, not for deſtruction, *2 Cor. 10. 8.* It is noted by *Tacitus* amongſt the virtues of *Agricola*, *Non pœnâ ſemper, ſapè pœnitentiâ contentus fuit.* And ſurely, if with *Abraham* you can drive away the birds from the Sacrifice, though it bee more troubleſome, yet it is more mercifull than to ſhoot them. I confeſſe ſome evils muſt be ſcattered with the wheele, but where the eye can doe it, it is farre the better, *Prov. 20. 8. 26.*

*Baſil* the Great noteth it in his times

*Veſt. Imperialis, &  
ſenſuſſus Arſt.  
ad Alexand.*

*Vid. Aug. Epiſt.  
158.*

*Baſil. Epiſt. 79.  
ad Euſtathium.*

as a custome in secular judicature, not to give sentence on a malefactor, *Nisi prius obductis velis.* The judges withdrew themselves under a Curten, considered weightily the merits of the fact, heard what could bee alleaged in favour of the delinquent, used all mercifull consultation, to let it appeare that when they punished sinne, yet they pitied humanitie. When you must needs passe sentence, yet remember you doe it on a man, whose nature is the same with yours, whose soule as immortall and precious as yours: and therefore though the sinner must die, doe all you can that the soule may live.

Secondly, Remember a Shield is a venturous weapon, a kinde of suretie, which beares the blowes, and receives the injuries which were intended to another, ventures the cutting and tearing to doe good, as a candle which wastes it selfe to illighten others. Such a Shield was *David*, *Not against the sheepe, rather against mee let thine hand*

F 2

be,

*Sic Succensus  
iniquitati, ut  
consulas Humanitati.* August.  
Epist. 159.

*Nerva apud  
Plin. Epist. 10.*

*Iustitia forma  
spectat, tota se  
ad alienas utilitates porrigit.*  
Cicero.  
Sane. Consolat.  
ad Polyb. c. 26.  
Arist. Ethic. lib.  
8. cap. 10.  
Zenoph. de Mirabil. Socras.

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bee, 2 Sam. 24. 17. Such was *Moses*,  
*Blot mee out of thy Booke rather than*  
*not forgive thy people*, Exod. 32. 32. And  
 such should all the *Annoynted ones*,  
 The Magistrates and the Ministers  
 bee, like *Joshua* and *Zerubbabel*, who  
 emptied themselves of the golden  
 oyle, and were content to bee dimi-  
 nished for the good of others, *Zach.*  
 4. 12.

Thirdly, Remember a *Shield* is a  
*strong weapon*, to repell the darts of  
 wickednesse, and to breake them in  
 pieces. Your Tribunals should bee  
*Reorum scopulus*, as hee said of *Cassius*,  
 or as *Salomon* speakes, You should  
 scatter the wicked, *Prov.* 20. 26. If a  
 man bee *Impius ad mortem*, Guiltie of  
 high crimes, capitall both by munici-  
 pall and divine Law too, there the rule  
 is peremptorie, *Non parcat oculus, non*  
*accipias pretium*. No pitie, no price  
 must rancome there, *Deut.* 17. 8. *Numb.*  
 35. 21.

Fourthly, Remember a *Shield* is an  
 honourable weapon, none more. Ta-  
 king

## *The Shield of the Earth.*

43

king away of Shields was a signe of victorie, 2 Sam. 8. 7: Preserving them a signe of glory, Ezek. 27. 10. They used to inscribe their Armes and Ensignes of Honour upon their Shieldes: To raise their Princes, and to shew them to the people upon their Shields. Doe you so too. The mercie, righteousness, and pietie of our dread Sovereigne, can no better way shine forth with sweete influence and gracious benigntie upon his people, than by your Iustice. As CHRIST was crucified before the eyes of the Galatians in Saint Pauls ministry, so, I may say, A Prince is honoured before the eyes of all his subjects in a Iudges integritie.

Fifthly, Remember a *Shield must ever have an eye to Guide it.* You the Shieldes, and the Law the Eye. GOD himselfe, when hee judgeth, maketh speciall use of his Eye, Being I have seene, in the case of Israel, Exod. 3. 7. I will goe downe and see, in the case of Sodome, Gen. 18. 20. Hee did it not to

F 3      informe

*Brissan. de foum.*  
*lib. 4.*

*Plin. Hist. Nat.*  
*lib. 35. cap. 3.*  
*Petr. Crinitus,*  
*lib. 16. cap. 3.*

Psal. 50. 19.  
94. 20.

Job 13. 4.

Brissau. de Reg-  
no Persarum,  
lib. 1. pag. 125,  
126.

informe himselfe, Hee did it to instruct you: There are many intricacies and perplexities in businesse, , wicked men are like harmefull beasts, they love *confusa vestigia*. There are nimble and cunning Fencers, men that weigh violence, *Psalm*. 58. 2. that they may doe it within compasse, men that plow lyes, as *Syracides* speakes, *Ecclesiasticus*. 7. 13. that are Artificers at it, and teach it their tongues, *Jerem*. 9. 5. That lay nets and contrive injurie with cunning. *Jer*. 5. 26. That use all the art that may bee, as *Tully* boasted of himselfe, to cast a mist before the eyes of the Iudges. In this case Innocence may quickly suffer injurie, except the Shields bee guided by a curious and perspicacious eye. Therefore States-men and Ministers of Iustice amongst the Persians, were called *The eyes of the King*, by whom hee did dispence the affaires of his Kingdome with wisdom and righteousnesse: In this point, G O D is very strict in his charge to the Iudges of Israel, not to huddle or slubber businesse over with  
an

an halfe hearing, but to inquire, and make search, and aske diligently, and finde out the truth and certaintie of a thing, before they proceed to sentence.

Deut. 13. 14.  
17. 2.  
19. 17.

It were good to Remember you of one thing more before wee leave this point, it will preserve you humble, upright, and mercifull, and that is this: As you are *Scuta Terra*, so you are *Scuta Terrea* too: *Shieldes of the Earth*, but yet Shields of Earth. Nothing better in the warre to dead the Cannon, than a mound of Earth, but yet it will moulder and decay of it selfe. The gods of the Earth must die like men, *Psal.* 82. 6. The Kings of the Earth must vanish like foame upon the waters, *Hos.* 10. 7. And when they are gone from their owne Tribunals, they must appeare before a Greater.

I will now begge but one inch of your time and patience more, to Remember you of our third particular, *Exaltatus est*, never better can the Trumpet sound, or the people say Amen to  
• any

*The Shields of the Earth.*

any thing, then to that. *When the Rulers of the Earth doe belong to God, doe submit their Crownes and consciences to his Kingdome, doe countenance, restore, and advance his Truth and worship; when they are Shields, to administer justice, and protect the Land, then never more, Vehementer Exaltatus est.* Is the G O D of Israel highly Exalted. When the Rulers and Princes that rid on white Asses, and sate in Iudgement, offered willingly to the Lord, *Then praise yee the Lord, Blesse yee the Lord, Awake, awake Debora, rise Barak, and lead thy captivitie captive, Judg. 5. 2. 8.* When David and his Nobles offered willingly to the House of the Lord, *Then, Vehementer Exaltatus, Thine O Lord, is Glory, and victory, and Majestie, and thou art exalted as Head above all, 1 Chron. 29. 6. 11.* When Kings stand up, and Princes worship, because of the Lord. *Then sing O Heaven, and reioyce O Earth, and breake forth into singing O yee mountaines, Isai. 49. 7. 13.* When the Kings of Tarshish and the Isles offer

fer gifts, and fall downe before him,  
Then let all the world be filled with bugla-  
rie, Amen, and Amen, Psal. 72. 10. 19. As  
on the other side, when it came to this,  
*Edificantes reprobarunt*, And doe any of  
the Rulers beleeve on him? *Iohn* 7. 48.  
When it came to *Herods Illustit*, to *Cai-  
phas his Expedist*, to *Pilats Tradidist*, that  
they gathered together not unto him,  
but against him, *Act.* 4. 26. Then I con-  
fesse there was an *Exaltatus* still, but like  
that of the Brazen Serpent, *Ioh.* 3. 14. On  
a Pole, not on a Throne; and wee know  
what a few yeares after produced, even  
wrath to the uttermost. Consult the  
Prophecies of it, *Matt.* 24. Or the storie  
of it in *Iosephus*, and *Egesippus*, you  
shall finde that there was never sor-  
row like the sorrow of that Nation,  
who made their Messiah a man of sor-  
row.

*Ioseph. de bello  
Judaeo. lib. 6. 7.  
Egesip. de Exci-  
dio Hierosolym.  
lib. 5.*

If I should bee asked the reason of  
that long, uninterrupted and most blef-  
sed Tranquillity which these out King-  
domes have, to the envie and astonish-  
ment of other Nations so long enjoyed,

but

G

when

*The Shields of the Earth.*

when our neighbours (doubtlesse, as good as we, for we are a repining and unthankfull people) have had their Land fatted with the bloud, and dinged with the carkasses of its owne inhabitants; next to the most free, and most wonderfull favour of our good God, other reason I would not alleage but this, *Principes populi congregati sunt ad Drum Ab. aam.* Our Gracious Princes, our wholesome Lawes, our *Josiah*, our *D. bora*, our *David*, our *Salomon*, have supported and maintained the Throne of Christ, and the faith of the Gospell: Our Nobles, and Worthies of Church and State, have in their Assemblies offered willingly, and made mounds about the worship and House of God, to establish it in the Beautie of Holinesse and of Peace, and therefore the LORD hath beene the Shields of our Nation, because the Shields of our Nation have belonged to the Lord.

And now what remaines, but that we the people praise the LORD for these mercies past: And make prayers and

and supplications for the Shields of the Earth, that under them still wee may lead an holy and peaceable life; and the G O D of *Abraham* may be still exalted. And that you the Reverend Ministers of Iustice (who goe about *ad inquirendum fermentum*, to searh and purge out the leaven, and to make up the breaches of the Land) may be so zealous for G O D, so faithfull to our Soveraigne, so valiant for the Truth, so wise, righteous, and mercifull in Iudgement, That the Eye which seeth you, may blesse you, and the Eare which heareth you may give witnesse to you, that all the people may see that the wisdom of G O D is in you to doe Iudgement, and may returne from your Tribunals with songs and shouting, *The Shields of our Countrey* have shewed themselves to belong to G O D, and therefore, *Vehementer Exaltetur*, Let him in the mouthes and hearts of all good people bee highly magnified and exalted still.

The G O D of all Grace and Con-

*The Shields of the Earth.*

solation grant these Mercies to you and us, be a Shield to protect you, a Sunne to guide you, an exceeding great reward to comfort and honour you in all your Counsels, Iudgements, Iourneyes, and Returnes.

To this one G O D in Three Persons, The Father, the Sonne, and the Holy Ghost, be all Glory, Praise, Maiestie and Dominion,  
now and for ever-  
more. *Amen.*

FINIS.

Maïi 2. 1636.

*Perlegi eruditam hanc Concio-  
nem cui Titulus ( The Shieldes  
of the Earth ) quæ continet pagi-  
nas manuscriptas 25. in quibus nihil  
reperio sanæ doctrinæ aut bonis mo-  
ribus contrarium, quò minus publi-  
câ cum utilitate imprimi possint ;  
itâ tamen ut si non intra sex menses  
proximè sequentes typis mandentur,  
hæc Licentia sit omninò irrita.*

GUILLIELMUS HAYWOOD  
R R. P. Archiep. Cant.  
Capell. Domest.